NOTES ON SAFINAT AL SALAH

Aal Moalim

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Biography of the Author

The author's name is Abdullah b. 'Umar b. Abu Bakr b. Yahya b. Umar b. Taha Al Hadhrami Al Husayni. He was born in Yemen in the year 1209AH and died in the year 1265AH.

During his final illness, he used to say before that he only wished to stay on the Earth for three things:

Prayer, especially the night prayer
Da'wah to Allah
Teaching the religion
This book only deals with the rulings of purification and prayer. Hence why the name of the book is safinat al salāt which means the ship of prayer.

It has been explained by the Indonesian Shafi'i jurist Al Nawawi Al Jawi Al Bantani [d.1314AH] in a work titled sullam al munājāh

Author's Introduction

The author begins with praising Allah and asking Him to exalt the mention and grant peace to the Prophet Muhammad, as is the norm in Islamic authorship.

The first thing that is obligatory upon every mukallaf (i.e., everyone held responsible/accountable) is to believe and testify (with the tongue) shahādatayn and the meanings contained within the shahādatayn, a belief and testimony that carries no doubt or hesitation.

The first part of the shahādah is to testify and believe that the only true deity worthy of worship is Allah, who is described with the most perfect of names and the loftiest attributes, the self-sufficient (al samad) one who all other beings need.

Allah is transcendent from all deficiencies and whatever comes into the mind, Allah is different from it. Allah does not have a child, nor did He take a partner. Nothing is like Allah in His Essence, in His attributes and in His actions.

The second part of the shahādah is to testify and believe that Muhammad b. Abdullah is the slave of Allah and His Messenger, sent to all of mankind with legislation and message that we must believe in, accept, and follow him in the statements, actions and approvals that are linked to the legislation he came with (unless it is unique to him).

For example, what is unique to him is marriage to more than four free women at the same time, whilst the follower of the Prophet can have a maximum of four wives at the same time.

Denying the Prophet and disbelieving in him is disbelief. Believing in the Prophet but falling into disobedience is a sin.

Once you testify the shahādatayn, you will convey this to others and calling them to it.

We ask Allah to allow us to live in accordance with the shahādatayn and to die upon it!

The conditions of the Prayer

Pre-requisites/conditions (shurūt) are acts that fall outside of the essence of the action but are still required, to ensure the validity of that action.

Pillars (arkān) are acts that fall inside of the essence/reality of the action itself and is also required, to ensure the completeness and validity of the action.

Recommended (sunan) are non-obligatory acts that fall inside of the essence/reality itself.

Nullifiers (mubtilāt) refers to acts that nullify or render the action not accepted or valid.

The shurūt for the validity of one's prayer are twelve:

> **ONE: Must ensure his body, clothes and place of prayer is free from any material impurities (najāsah)**
>
> najāsah refers to material impurities that, if not removed, prevent the validity of one's prayer, if there is no concession.
>
> clothes encompass all things that a person carries during the prayer.
>
> For example, if you're carrying a child who has a najāsah on his body whilst praying, your prayer is not valid
>
> Likewise, let's say you have come from doctor's appointment and you have your urine sample in your pocket and you prayed, your prayer is invalid because you are carrying a najāsah
>
> It even includes if you're carrying a rope and at the end of the rope there's a dog attached. Even though you are not carrying the dog, you are carrying the rope attached to the dog. Hence, your prayer is invalid.
>
> body refers to all the hairs and skin on the outside part of the body. It must be cleansed from all najāsah.

place of prayer refers to where the limbs and clothes will touch during the prayer. So, where your feet stand, where you will prostrate upon, where you will sit etc. All of these points must be free from najāsah.

This means that if there's a place on your prayer carpet that has a najāsah but none of your limbs or clothes will touch that region, your prayer upon that prayer blanket is still valid.

Examples of najāsāt include:

- alcohol (all liquid intoxicants)
- urine (from all animals)
- human faeces
- animal dung (whether the animal is allowed to be eaten or not)
- blood (although some small amounts of blood can be overlooked)
- pus
- vomit (whether small amount or large. So if you vomit, don't swallow it but spit it out and rinse the mouth and repeat the prayer)
- dog
- pig
- any of their progeny
- the maytah (any animal that has died with the exception of the human, fish (i.e., all sea animals), locust and an animal who has been slaughtered Islamically and is permissible to eat)
- its hair, skin, hoofs, fur, bone (small amounts that one cannot avoid is overlooked)

Note that the najāsah or whatever it is coming into contact with, one of them must have moistness (rutūbah) to it for there to be a requirement to clean the place of contact.

Now, if a solid najāsah comes into contact with a solid material of yours during the prayer, be it on the body, clothes, or place of prayer, and you don't immediately move away from it (quicker than the time for tuma'nīna), your prayer is invalidated. But you don't have to clean the point of contact.

If the najāsah has a smell, taste, or colour, it is obligatory to wash the point of contact until this smell, taste and colour are removed.

Of course, you're not allowed to taste something you know is najis. So, to check if there is no taste of the najāsah left, start washing and when you think you have purified the region, taste it and smell it to check if the najāsah remains.

If the najāsah is that of a dog, pig or any of their progeny, you add an additional six washings after the washing that removes the taste, smell and colour of the impurity.

Let's say it takes 12 washings to get rid of the taste, smell and colour of the

impurity of a pig. This is all counted as the 1st washing. You come with an additional six washings, ensuring that one of these washings, preferably the 1st washing, is done with pure and purifying (tahūr) soil/earth.

And even if there was no smell, taste, or colour, you must still come with seven washings if the impurity is that of a pig, dog, or any of their progeny.

If the impurity is anything else, one washing of the region with water is sufficient and three is a Sunnah.

Sometimes it might be difficult to remove the smell or colour of an impurity. This is overlooked so long as the essence of the impurity along with two of 3 (i.e., taste + one of smell or colour) is also removed.

So, if the smell AND colour still remain, you must wash until one of them is removed completely along with the taste.

If only the smell remains, it is overlooked. If only the colour remains, it is overlooked.

When doing the washing using water that is of volume less than Qullatayn, pour the water onto the najāsah and don't put the najāsah into the water. Otherwise, the water and whatever that that water touches will become impure

After urination, if you think that there is still urine left in the urethra, you must come with istibrā' by running your fingers upon the organ or moving it side to side to get any remnants out. Do this until you are pretty sure that no more urine is left to come out.

Then perform istinjā ensuring that any regions in the backside that may have come into contact with the najāsah is washed, with focus on rubbing the inner part of the buttocks that fold in when a person stands up.

Large water, of volume Qullatayn or more does not become impure with mere contact with an impurity. It only becomes impure if there has been a change in its smell, taste, or colour after coming into contact with an impurity.

If this change however dissipates, this body of water becomes pure again.

If it is less than Qullatayn, it is considered small. This water becomes impure on immediate contact with an impurity, even if there is no change in its smell, taste, or colour.

If however, you add water to this small body of water such that the volume becomes Qullatayn or more, that water becomes pure again so long as there has been no change to the smell, taste, or colour.

All other liquids (e.g., oil, milk etc.), if they come into contact with a najāsah, become impure whether or not they are large in volume or whether or not there has been a change in smell, taste, or colour. And this liquid cannot be re-purified.

TWO: Must ensure he is in the state of ritual purity through wudhu or ghusl

Wudhu has six obligations:

1. Intention to perform wudhu or to uplift hadath or to permit for oneself what requires purification.

   This is done in the heart and must be brought when first washing the face.

2. Washing the face.

   This begins vertically from where the natural hairline starts (including the ghamam position which is hair that lies on the forehead in cases of people with receding parts to the sides of their head) down to the chin and horizontally from ear to ear. All hairs on the face must be washed, both the hair on the outside and the skin underneath, whether or not the hair is thick or thin, with the exception of a man's thick beard and sideburns (thickness is determined by no skin being visible to a person with normal eyesight in a conversation gathering) In this case, washing the apparent part of the beard and sideburns is sufficient.

3. Washing the hands up to and including the elbows

4. Wiping any part of the skin on the head or the hair that does not go beyond the head's boundaries when pulled down.

5. Washing the feet up to and including the ankles.

6. Doing it in this order

   You must ensure that all of the face, hands up to and including the elbows, feet up to and including the ankles are washed. This is achievable by going beyond the boundaries slightly, to ensure everything within the boundaries is washed.

   The water must flow along the limb and separate from it to ensure washing.

Wudhu is nullified by four:

1. whatever exits from the front or back private part, except for seminal discharge.

This includes something that was inserted inside and then removed from that inside.

2. Touching the private part (penis or outer vaginal area) and the anal orifice with the inner palm or inner fingers.

   Only the wudhu of the person touching the private part breaks and not the one being touched.

3. Direct skin-to-skin contact between a man and a woman who are kabeerayn (have reached an age where men and women of that age are normally seen as sexually attractive) ajnabiyyayn (not mahrams of each other).

   Being Kabeer does not necessitate reaching puberty. What is looked at is have you reached an age where there can be feelings of sexual attraction or not.

   Both the person touched and the one doing the touching will have their wudhu nullified.

   It doesn't matter if it is accidental or deliberate contact.

   A person's mahram are 7 via blood relations, 4 via marital relations, 7 via foster relations.

   Via blood relations: Mom, sister, daughter, paternal aunt, maternal aunt, daughter of brother, daughter of sister.

   Via foster relations: Foster Mom, your foster sister, your foster daughter, your foster paternal aunt, your foster maternal aunt, your foster brother's daughter, your foster sister's daughter

   Via marital relations: Mother-in-law, Daughter-in-law, wife's daughter, Father's wives

4. Loss of consciousness, be it through sleep or other means e.g., loss of sanity, intoxication, sickness etc.

   The exception is the sleep of a person whose buttocks/anal orifice are firmly situated upon the surface he is seated upon.

Ghusl is obligatory in six cases:

1. Seminal discharge from the penis head or the vagina.

   Whether one is asleep or awake, a lot exits outside or just a drop exits outside. All of it obligates ghusl

2. Sexual intercourse: Insertion of the penis head into the vagina or anus even if one does not ejaculate or even if there is no erection.

   ghusl is obligatory on both individuals who engaged in this act

3. Menstruation

4. Post-natal bleeding

5. Childbirth

   Even if she has a miscarriage, on the condition that what exits from is a human being, even if it's a clot of blood ('Alaqah) or a lump of flesh (Mudghah) that has been deemed by the doctor to be a result of sperm fertilising with the egg.

   With childbirth, ghusl only becomes obligatory when there is no nifas attached. If there is, then she must wait till the nifas ends before doing ghusl.

6. Death

The pillars of ghusl are two:

1. The intention:

   You can make the intention to uplift from yourself the state of ritual impurity, (hadath), be it unrestrictedly, or from the state of major impurity (hadath akbar), or to perform the ghusl that is an act of worship which is obligatory.

   The intention is done in the heart and must be made accompanying the first obligatory washing of the body in ghusl.

   If you only remembered the intention mid-way through the ghusl, you need to go back and ensure the part of the body that had been washed without that intention is washed again

2. Ensuring the entire body, hairs, and skin, have been covered with water and the water flows upon the body

   A woman with plaited hair must ensure the water reaches the roots of that hair, first without undoing the plaits

   If she can't get the water to reach the roots of the plaited hair, she must undo the plaits.

   Washing also includes the outer ears (i.e., what can be seen by others) but you don't have to wash the ear canal or what's inside.

Likewise, the outer vagina (including the clitoral hood and what is underneath it for non-circumcised women) that becomes apparent when a woman squats or is seated must be washed, with no obligation to wash the inside area.

THREE: The time for the prayer must have come and you have some certainty or knowledge that the time for the prayer has entered

When the sun passes the highest point in the sky, dhuhr enters. This time is known as zawal al shams.

How to know this?

Take a stick and place it into the ground upright. As the sun rises, the shadow lengthens to a certain point then begins to shorten.

As it is shortening, it stops and remains stationary. This point is known as al istiwa referring to the place where the sun is at the highest point in the sky that day.

As soon as the shadow begins to lengthen again, the time for dhuhr has entered.

The shadow continues to lengthen from the point of istiwa until it becomes the same height as the stick.

When it lengthens beyond this point, ‘asr has entered and dhuhr ends.

When the sun sets, the time for maghrib has entered and asr ends.

When the redness in the horizon disappears, the time for isha has entered and maghrib ends.

It is recommended to delay isha until the whiteness and yellowness in the horizon disappears. The chosen time for isha ends when a third of the night passes.

When true dawn breaks with light horizontally dispersing from the south towards the north and gradually increasing in strength, the time for fajr has entered.

False dawn is when the light vertically disperses in the east towards the west and this light then disappears with the horizon becoming dark for a while until the true dawn breaks. Fajr does not enter with the false dawn.

When the sun rises, the time for fajr ends.

If you pray after the time for that prayer has passed, your prayer is valid however, if you don’t have a concession, you are sinful.

The concessions are two:

1. If he slept before the timing for the prayer entered or when the timing of the prayer entered with the intention of waking up to pray before this time end

2. If he forgot and the cause of this forgetfulness was something that is not prohibited or deemed makruh (disliked)

FOUR: Must ensure the awrah is covered/wrapped by clothes i.e., its colour cannot be seen by the average eye in a gathering where people gather to speak.

This excludes wearing see-through clothes over the awrah as the 'awrah can be seen through the clothes.

But if the clothes worn are tight but they cover the awrah such that it can't be seen through, this is makruh for women and khilaf al awla for men. But their prayer is valid.

The awrah for a man unrestrictedly or a slave-girl in the prayer is between the navel and the knee.

The awrah for a free woman in the prayer is everything except the face and hands to the wrist, ensuring that part of the wrist and part of the face are also covered so as to ensure that everything beyond the boundaries is covered.

Some of the navel and the knee (in all directions) must be covered to ensure that everything within the boundaries is covered.

The awrah must be covered from the top, meaning someone above you can't see your awrah, and from the sides (i.e., front, back, left and right etc.) with the exception of underneath/bottom.

Say one is wearing a thowb which covers the awrah from the top and from the sides but not from the bottom i.e., if someone was to look from under you, they may see the awrah. This is overlooked.

Five: Must ensure you are facing the qibla with your chest both when standing and when seated, and with the shoulders and majority of the body when doing the other acts of the prayer.

The exception is during cases of extreme fear (khawf). In this case, one does not need to face the qibla and his prayer is still valid, and he does not need to repeat it.

Turning the face away from the qibla, whilst disliked, does not nullify the prayer.

SIX: Must be a Muslim

SEVEN: Must be sane.

Thus, the insane or child who has not reached age of discernment (tamyiz) are not obliged to perform the prayer and their prayer is invalid if they were to pray.

EIGHT: The woman must be free from haydh/nifas.

If they pray in that state knowingly, they are sinful.

They do not have to repeat the prayers they missed due to haydh/nifas, and to believe they have to repeat the prayers they missed is a khariji harūri belief.

However, if she was pure when the time for the prayer entered and she entered into a state of haydh or nifas whilst there is enough time for her to pray that prayer (by just coming with the pillars/obligatory parts of that prayer), she must make up this prayer when she exitsher haydh/nifas.

For example, dhuhr came and there is sufficient time for the woman to pray dhuhr with just the pillars/obligatory parts of the prayer. But she enters into the haydh/nifas state without having prayed. She must recover this prayer when she exits the haydh/nifas state.

Likewise, if a woman completely exits her haydh/nifas during the time of fajr, dhuhr or maghrib and there is enough time for her to say allahu akbar and enter into that prayer, she must pray that prayer and if the time ends without her having prayed, she must make it up.

If it is during the time of asr or isha however, she must pray this prayer (i.e., asr or isha) coupled with the prayer before it (i.e., dhuhr in the case of asr and maghrib in the case of isha)

NINE: Must believe and be certain that the prayer you are praying, if obligatory, that it is obligatory.

TEN: Must not believe a specific pillar to be recommended.

You don't have to know which of the acts are pillars and which aren't. But you cannot believe that X pillar is recommended.

For example, you don't need to know that ruku is a pillar. But you cannot believe that ruku is not a pillar.

ELEVEN: Avoid all matters that nullify the prayer during the performance of the prayer

TWELVE: Must know the general order and how to perform the prayer.

You can't just copy people. You need to know what you are doing in a general sense (at least the pillars)

The Pillars of the Prayer

The pillars of the prayer can be categorised into three categories:

1. Pillars done with the heart (arkān qalbiyyah) :

   This is the intention and must be done standing and accompanied with the beginning of the takbirat al ihram

2. Pillars said with the tongue (arkān qawliyyah):

   This is the reading of the takbirat al ihram at the beginning of the prayer, reading Fatihah during each unit, reading the final tashahhud whilst seated, doing salawat in this final sitting and the first tasleem.

   It must audible enough for you to hear yourself unless you are mute/deaf or in a place which is noisy like a wind. You can't read it in your mind.

   You must ensure every emphasised letter is emphasised.

   You must ensure every letter is pronounced from its correct articulation point.

   You must ensure each harakah on these letters is pronounced correctly and not changed in a way that would affect the meaning.

   You must ensure no letter that would change the meaning is added to what must be recited.

   You must recite the words consecutively and in order. You should not stop (lengthy or short) with intention of ending the recitation.

3. Pillars that are physical actions (arkān fi'liyyah): All the remaining pillars are physical actions e.g., the ruku, the sujūd, the tuma'nīna.

   The act preceding a pillar must be valid in order for the act following it to be valid i.e., succession is required.

   For example, if someone forgot to read the Fatihah and performed the ruku and then realised during the ruku that he did not read the Fatihah, that ruku is invalid. He needs to get back up, read the Fatihah and then go back into the ruku.

   Also, you must solely intend the performance of that action for that action and not any other reason.

For example, if someone was prostrating and they suddenly saw a snake so they jumped up into the seated position, they cannot then just say 'oh since I am in the seated position, I'll continue' because you did not intend to get into that seated position because of intending to perform that act, but because of the snake you feared. And so, you must return to the sujud and then continue from there.

The pillars of the prayer are nineteen.

Some mention other numbers, but these numbers are not important as some sum pillars together into one whereas others separate them but the content remains the same.

1. Intention with the heart

   If you intend to pray an obligatory prayer, you need to come with three things:

   – Intend the act itself (usallī i.e., I am praying)
   – Specify which prayer one is praying (dhuhr)
   – Intend that this prayer is obligatory (fardhan i.e., obligatory)

   If you intend to pray a recommended prayer that has a reason for it (e.g., the rawātib) or a recommended prayer with a time attached (e.g., duha), only the first two points are needed.

   If you intend to pray an unrestricted nafl prayer, only the first point is needed.

   If you are in a congregation, also intend that you are a follower.

   When saying Allahu akbar, all of these points to the intention must be found and present.

2. Takbirat Al Ihram

   It is to say Allahu akbar

3. Must read surah al Fatihah whilst standing for its entirety, if able to stand.

4. Standing, if able to stand even if using a stick, rope, or a person as support, in obligatory prayers

5. Bowing (ruku) making sure you don't lower yourself into the position by bending your knees and that you lower yourself such that your hands can rest on the knees.

   Resting the hands on the knees is a sunnah.

6. Resting in that position such that there is a separation between you entering the position and you leaving the position. This separation is as long as it takes for someone to say subhanallah

7. Standing upright from ruku position ensuring the back is straight

8. Resting in that position

9. The first sujūd

   Must prostrate, intending to move down solely to prostrate, upon a part of seven limbs simultaneously and they are:

   – both hands (inner palm)
   – both feet (some of the toes)
   – both knees
   – forehead (including nose) which must have at least some parts exposed and in direct contact with the ground

   The prostration must be with force such that if cotton was on the ground, it could be flattened by the forehead by this prostration.

   The prostration must not be upon something connected to your person and moves with your movements e.g., your sleeve or your turban.

   But you can prostrate upon something external that is not connected to your person e.g., a bed or a carpet.

   Your bottom must be raised up higher than your head during the act of prostration.

10. Resting in that position

11. Sitting between the two prostrations ensuring the back is straight and you are upright when sitting

12. Resting in that position

13. The second sujūd

14. Resting in that position

15. The final sitting ensuring the back is straight and you are upright when sitting

16. Recite the final tashahhud whilst in that seated position

17. Recite the salawāt upon the Prophet whilst in that seated position with the minimum being to say:

    اللهم صل على محمد

18. The Tasleem whilst still seated with the minimum being to say:

    السلام عليكم

19. To pray in this order.

    The intention and the takbirat al ihram is only brought at the beginning of the prayer and is not repeated.
    The final tashahhud comes at the end of the final unit of the obligatory prayer (e.g., after the 3rd unit in maghrib)

The nullifiers of the Prayer

They are twelve:

1. Breaking any of the pre-requisites of the prayer, be it deliberate, under duress, forgetfully or out of ignorance.

2. Failing to perform any of the pillars of the prayer deliberately.

   If done forgetfully, you come with that pillar when you remember, noting that all acts done after that pillar you had forgot is not valid and you must start all over from the pillar you had forgotten onwards.

   If you are behind an Imam and you forget to do a pillar, you continue praying behind the Imam and, when he finishes the prayer, you stand up and make up the pillar you missed and finish the prayer.

3. Deliberately adding to a pillar that is a physical action (fi'liyyah) to the prayer or deliberately coming with an intention or Tasleem in a place other than where it is supposed to be.

   If done forgetfully however, it is overlooked.

   Likewise, if a pillar that is not a physical action (f'iliyyah) is added to in the prayer deliberately or forgetfully, it is overlooked.

   For example, if someone adds an extra Fatihah.

4. Three or more uninterrupted/back-to-back unnecessary extra movements, whether done forgetfully, deliberately, or ignorantly, provided it is considered by the urf (common custom) to be unnecessary and uninterrupted and it is with a heavy limb (i.e., like an entire leg), not a small limb like a finger

   Or a single movement that is contrary to the habits of normal people during prayer e.g., jumping, excessive striking of the hands or playing around during the prayer.

5. Forgetfully eating a large amount of food or deliberately eating a small amount of food.

   Forgetfully eating a small amount of food is overlooked.

   Ignorantly eating a large amount of food is not overlooked. However, ignorantly eating a small amount of food is only overlooked if this person has an excuse for his ignorance e.g., just entered into Islam or lives in a land far away from Muslims

6. Deliberately doing something that would break your fast normally.

7. Intending to exit the prayer.

8. To suspend the termination of your prayer upon something external e.g., if zayd rings the bell, I will terminate the prayer

9. To doubt its termination i.e., a doubt to stop or continue the prayer that negates one's resolve or certainty

10. To doubt any of the points one is supposed to come with when coming with the intention, if this doubt lingers on for a customarily long period of time or if, with this doubt, you perform a rukn qawli or rukn fi'li

11. Cutting off from a rukn fi'li to do a recommended act.

    For example, someone forgetfully leaves off the first tashahhud (a sunnah act) and moves into standing for the 3rd unit then deliberately goes back into the first tashahhud position. This person's prayer is invalid.

    If done forgetfully or ignorantly, it is overlooked.

12. Staying in a rukn when it has become apparent to you that you left off a rukn occurring before the rukn you are currently staying in.

    For example, if someone forgot to read the Fatihah and performed the ruku and then realised during the ruku that he did not read the Fatihah yet he still remained in the ruku position for a customarily long period of time, his prayer is invalid.

    The exception is in the case of a follower. He continues with the Imam and when the Imam finishes, he stands and comes with an extra rak'ah to make up for the missed rukn.

The Athkār of the Prayer

Whilst the position of the intention is in the heart, it is recommended to utter it with the tongue according to the later Shafi'is such as Al Nawawi, Zakariyya Al Ansaari, Al Haytami, Al Shirbini, Al Ramli.

However, Al Athra'i differed on this, mentioning that there is no evidence of this being a Sunnah or recommended to do.

When someone says, 'it is recommended', it does not mean that it is a Sunnah from the Prophet and that it is reported that he uttered the intention.

What it means is that there is some evidence in the Shari'ah that might point to this being recommended.

They are three:

1. Qiyas upon the intention being uttered during the Hajj
2. The tongue aids and assists the heart thus preventing potential Waswas
3. To exit the Khilaf as some jurists in the Madhab obligated uttering the intention

What to utter when making the intention:

أصلي الظهر فرضا أربع ركعات لله أداء مستقبل القبلة مأموما أو إماما بحسب الحال

You don't have to say it in Arabic. Somali or English is sufficient.

What to utter during the opening dua (known as dua' al istiftāh):

وجهت وجهي للذي فطر السماوات والأرض حنيفاً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين

Then recite the isti'āthah which is to say:

أعوذ بالله من الشيطان الرجيم

And then Surah Al Fatihah, ensuring that بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ is recited

Then say āmeen and read another surah from the Qur'an.

Then, when wanting to bow, say Allāhu akbar and whilst in the bowing position, repeat thrice:

سبحان ربي العظيم وبحمده

When standing up again say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Then, when wanting to prostrate, say Allāhu akbar and whilst in the prostration position, repeat thrice:

سبحان ربي الأعلى وبحمده

Then, when wanting to sit up, say Allāhu akbar and whilst in the seated position, repeat thrice:

رب اغفر لي وارحمني واجبرني وارفعني وارزقني واهدني وعافني واعف عني

Then, when wanting to prostrate again, say Allāhu akbar and whilst in the prostration position, repeat thrice:

سبحان ربي الأعلى وبحمده

Then stand up for the 2nd unit saying Allāhu akbar and repeat (with the exception of the intention, the takbirat al ihram, the opening dua and the isti'āthah).

If the prayer is a 3- or 4-unit prayer, in the first tashahhud say:

التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله اللهم صل على محمد

In the final tashahhud say:

التحيات لله والصلوات والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم، في العالمين إنك حميد مجيد

اللهم اغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت وما أسرفت وما أنت أعلم به مني أنت المقدم وأنت المؤخر لا إله إلا أنت

ربنا آتنا فى الدنيا حسنة وفى الآخرة حسنة وقنا عذاب النار

اللهم إني أعوذ بك من عذاب القبر ومن عذاب النار ومن فتنة المحيا والممات ومن فتنة المسيح الدجال

Then, finish with the Tasleem saying to the right & left:

السلام عليكم ورحمة الله

هذا والله الموفق لا إله غيره
تمت بحمد الله